

SCHOLARLY STUDY OF SIKHISM

by

Dr. Harnam Singh Shan
Guru Nanak Professor of Sikh Studies

with

Foreword by Dr. G. S. Mansukhani

Preface by Dr. Hardev Bahri



DEPARTMENT OF GURU NANAK SIKH STUDIES
PANJAB UNIVERSITY
CHANDIGARH
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SCHOLARLY STUDY OF SIKHISM

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INTRODUCTION

The Department of Guru Nanak Sikh Studies was initiated in 1970 in pursuance of a scheme of the Panjab Government and the University Grants Commission to set up Guru Nanak Chairs at some universities of India in commemoration of the Quincentenary of Sri Guru Nanak Dev Ji. The Panjab University was the first to establish such a department for study and research of the various aspects of the life, work and teachings of Guru Nanak, in particular; and of the Sikh religion, culture and literature, and of religious thought, in general. It was formally inaugurated in November, 1970 by Sardar Parkash Singh Badal, the then Chief Minister of the Panjab.

The Department has now undertaken, under the editorship of the undersigned, the preparation of a series of source-books and reference-works to serve as basic tools for the scientific and systematic study of the religion and history of the Sikhs.

The first on the list is a *Chronology of the Sikhs* which is going to be the first-ever complete historical record of the five centuries of Sikhism in the form of an up-to-date chronological register of the main events since the birth of Guru Nanak in 1469. The work is being based on a careful and critical study of the original and secondary source-material, lying scattered in India and abroad. It will attempt, thereby, a factual statement and an objective assessment of the political, social, religious, literary and cultural developments in the Indian Subcontinent *vis-a-vis* Sikhism during the five centuries of its existence. It will also include a complete index and a comprehensive bibliography. The volume is expected to meet a long-felt need of the students and teachers, scholars and researchers, writers and journalists, speakers and general readers of the religion, history, culture, lore and literature of the Sikhs.

The second such reference work taken in hand is the preparation of a comprehensive and systematic index of *The Sikh Review*—the only regular, authentic and well-established scholarly journal of the Sikhs in the English language.

Some new proposals for the further development of the Department have also been prepared and submitted under the Fifth Five-Year Plan. These include the—

1. Preparation of a comprehensive survey of the historical shrines, *sangats* and *deras* of the Sikhs in and outside India;

2. Institution of postgraduate teaching in its field of study;
3. Publication of the *Panjab University Journal of Sikh Studies*; and the
4. Construction of Guru Nanak Bhavan to provide the Department with a proper and permanent habitation.

The Department has also, now, started the enrolment and guidance of candidates for the Ph.D. degree of the Panjab University under the supervision of its Professor and Head. A good number of candidates are working at present under his guidance and supervision on various subjects for the award of the Ph. D. degree.

The Reference Library of the Department is expanding fast. The Panjab Government so generously sanctioned a special grant of Rs. 20,000 for its expansion. A very large number of rare and new books and back-issues of important journals have been added through this munificence.

A *Series of Lectures on Sikh Studies* to be given periodically by eminent scholars in the field has also been instituted recently.

In addition, the Department has planned to publish a *Series of Papers and Monographs on Sikh Studies*. The present paper, *Scholarly Study of Sikhism*, is the first of this Series to be placed before the learned readers.

I am specially beholden to Padam Bhushan Shri Suraj Bhan Ji, Vice-Chancellor, to the Syndicate and to the Senate of the Panjab University for having very kindly sanctioned the project and provided funds for it.

Guru Nanak Chair
Panjab University Chandigarh
February 22, 1974.

Harnam Singh Shan
Professor & Head of the
Deptt. of Guru Nanak Sikh Studies

FOREWORD

by

Dr. Gobind Singh Mansukhani, M. A., LL. B., Ph. D.

Dy. Secretary, University Grants Commission

New Delhi

Sikh Studies have recently received impetus with the establishment of Guru Nank Foundation, Guru Gobind Singh Foundation, Departments of Sikh Studies and Guru Nanak Chairs at some Indian universities.

There was a tradition of scholarly studies in Sikh scripture and history in the days of Guru Gobind Singh. He had a literary court with 52 poets. He himself was a poet of great eminence and rare distinction. He sent some of his disciples—*Nirmalas*—to Banaras to study Sanskrit and religious scriptures. This tradition was interrupted during the eighteenth century. With the rise of Ranjit Singh to power, interest in Sikh studies was revived for a while. The disturbed conditions in Panjab during the Anglo-Sikh wars could not be conducive to any scholarly study. However after the establishment of the British sway over the Panjab, English scholars like Cunningham and Macauliffe produced standard works on the history and religion of the Sikhs. After the independence of India, the Sikhs like other religious groups, began to study their heritage with a sense of satisfaction and even pride.

I am glad to know that the Department of Guru Nanak Sikh Studies at the Panjab University Chandigarh, has drawn up a laudable list of research-projects under the able guidance and editorship of its Professor and Head, Dr. Harnam Singh Shan. It has also decided to publish a series of papers and monographs on Sikh themes. The present paper, viz. *Scholarly Study of Sikhism*, is first in the series. I have gone through its typescript with great satisfaction. It is a thought-provoking monograph and indicates the lines on which the proposed scientific research in Sikh studies could be profitably conducted.

The monograph reveals the wide vision and comprehensive range of the interests of its learned author. With great critical insight, he has very competently spelt out the areas which need thorough probing and depth study. There are certain aspects of Sikh history which have been ignored and may now be taken up to fill in the gaps. For example, the period from

1849 to 1947 has not received adequate attention. The contribution of the Sikhs to the development of agriculture, industry and commerce in the Panjab and the wave of emigration to different countries need to be studied in depth. The Department could also assign certain topics to some research scholars and their findings might also be published in the proposed series.

I hope the Department will fill in the blanks in Sikh history and also make a meaningful contribution to the understanding of the message of the Gurus in different parts of the world. It is fortunate, indeed, to have Dr. Shan at the helm of its affairs. He is not only a scholar of great repute but also an eminent person of varied interests ranging from religion to literature. His previous contributions and publications in these domains have been very well received both at home and abroad. Most of these have been prefaced and appreciated by a galaxy of eminent scholars of national and international repute.

The papers presented by him at various national and international seminars and conferences, particularly the *Zafarnama : Epistle of Victory*; *Triya Charitra : A Compendium of Asian Folklore* and the *Sacred Books of Asia : Guru Granth Sahib*, at different sessions of the International Congress of Orientalists held in the U.S.A. and Australia, have been very widely commended. With all these attainments, his research qualifications and keen desire to break new grounds, he is sure to contribute a greater deal to the field of Sikh studies in his own inimitable way. The task that he has now set out in his plan and in the subsequent pages can be a reality when he is assisted by a band of keen and dedicated research scholars.

I wish him every success in this laudable academic enterprise.

University Grants Commission
New Delhi

Gobind Singh Mansukhani
Dy. Secretary

PREFACE

by

Dr. Hardev Bahri, M. A., M.O.L., Ph. D , D. Litt.

Formerly Professor, Allahabad University

Allahabad

It has given me great pleasure to become acquainted with the Department of Guru Nanak Sikh Studies, Panjab University Chandigarh, which has started its work in right earnest and with full zeal under the able guidance of its Prof. & Head, Dr. Harnam Singh Shan. Though established in 1970, the Department has actually received an impetus and momentum in recent months. It did need a scholar and practical organizer of his calibre to push forward its aims and objects. Prof. Shan has gained wide experience in literature, language, religion and culture. His reputation as an academician is well established not only in India but also abroad. It is gratifying to note that he has floated a number of projects of study and research in Sikhism—its history, philosophy and culture—on scientific and rational lines. The publication of *Chronology of the Sikhs*, now under his active preparation, will be one such project which is going to benefit students and scholars alike. There is a great need and wide scope for source - books and referential material of this kind. The Department is rightly advised to take up such schemes of academic interest and lasting importance.

To start with, the Department is going to publish a series of papers and monographs on various subjects pertaining to Sikh studies. The present monograph is the first of the series. It first introduces the march of religious studies, particularly about Christianity and Islam which have been recognised as independent disciplines at various centres of learning. The resume is objective and is intended to derive inspiration for similar studies in Sikhism. The monograph, then, traces the development of studies in Sikh religion from the middle of the 19th century to the present day. The survey is comprehensive, and critical and liberal too. Its purpose seems to point out new directions befitting the needs of modern times. The last and major part of the monograph is devoted to elucidating plans for further studies some of which the Department itself hopes to undertake in the near future. It especially invites and exhorts scholars to pursue schemes, suggested therein, which have real academic import. Thus the monograph is a blue-print on studies in Sikhism. There lies its essential

value as a work of academic vision and scholarly imagination. It must be welcomed by students, teachers and writers who will find herein a vast material on which reasearch work or doctoral theses can be prepared with ample credit.

Prof. Dr. Shan deserves our thanks for preparing this valuable survey, first of its kind, and also for suggesting guidance for advance studies in this domain. I welcome this extremely precious booklet of reference and guidance. I am also looking forward to seeing more of such information and direction in the subsequent numbers of the Series.

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Hardev Bahri
Professor

SCHOLARLY STUDY OF SIKHISM

Generally speaking, there are two ways of studying a religion. One may be called the 'Traditional and Orthodox Approach', according to which professional missionaries and priests are trained in the philosophy and concept of a particular religion to encourage the missionary effort and to produce the right type of preachers. This has been in vogue almost in all religions in some form or other for many centuries in places known as 'monastries'. Later on, these have been called 'seminaries', where training is given on traditional lines in the beliefs, practices and ritualistic worship of a particular sect, denomination or faith. There are more than two hundred such seminaries of different denominations of the Christian faith in the U. S. A. alone. The emphasis there has been on the evangelising and proselytising effort, that is, on the production of missionaries —

- i. to propagate that particular faith,
- ii. to train its staunch followers, and
- iii. to increase the number of co-religionists.

So far as Sikhism is concerned, *Gurdwaras* and *Dharamsalas* of historical importance or traditional nature, such as Takhat Harimandir Sahib in Patna and Dharamsala Bhai Buta Singh in Rawalpindi; *Akharas* and *Tikkanas* of Sikh orders like the *Udasi*, *Nirmala* and *Sevapanthi* at Allahabad, Benares and Mitha Tiwana; *Deras* and *Taksals* of saintly scholars like Bhai Chanda Singh and Bhai Amir Singh at Amritsar — have been serving this purpose since early times. With the increasing tempo of the Christian missionary activity in Panjab and under the influence of the Singh Sabha Movement, collective and individual efforts were set afoot which led to the establishment of such Sikh institutions as the 'Khalsa Pracharak Vidyala' of the Chief Khalsa Diwan (1902) at Tarn-Taran 'Shahid Sikh Missionary College' of the Shiromani Gurdwara Parbandhak Committee (1925) at Amritsar and 'Gurmat Vidyala' of the Guru Nanak Vidya Bhandar Trust (1926) at Delhi. This 'new' kind of 'institutional method' seems to have been adopted then on the lines of the Christian institutions, like the Divinity College of Lahore and the Christian Seminary of Saharanpur.

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The second way which may be called the 'Scientific and Scholarly Approach' towards religion, is not committed to any definite mission or

point of view. It aims at a dispassionate and objective analysis of the principles and practices of a religion as a branch of scientific study ; and attempts to examine its concepts and to put these in their proper place in the hierarchy of religions. Here the objective is threefold :

- i. to obtain wider acquaintance about a particular faith,
- ii. to fathom the depth of its teachings and their spirit, and
- iii. to assess its comparative merits *vis-a-vis* its predecessors.

If such an approach is adopted with regard to the study of Sikhism, it would imply investigation into some such aspects as its relationship to the Bhakti Tradition which preceded it, or its contribution to Indian religions and religious thought ; or its value and place in the total picture of world religions.

Such a study also seeks to assess the variety of religious attitudes and experiences, and the stages in the development of spiritual life. It also takes into account the sociological influences on the development of religion, and also of the essence of the religious teachings which determines the place of religion in human life. Comparative religion, in its broad sense, is a history of ideas and as such has to find general answers to the common problems of human life and experience ; and to transmit these all around for establishing the much-needed mutuality and understanding among people following a vast plurality of faiths.

3

This sort of academic approach made its debut in England with "a sermon on 'National Apostasy' preached in the University Church at Oxford on 14th July, 1833 by John Keble".¹ This gave rise to the 'religious revival' known as the Oxford Movement, which found its expression in the *Tracts for the Times by Members of the University of Oxford*, the first three being written by the English Oratorian, Cardinal Newman.² The immediate causes which gave rise to this Movement, were the four dangers threatening the English Church from four quarters at that time, the most vital and the most subtle danger being 'Liberalism' which was of "the view that education, civilization, and reason would cure the evils and sorrows of mankind. Religion, in this view, was apt to be regarded as 'the rubbish of superstition'. By 'Liberalism' the followers of

1. Ollard, S. L., *Oxford Movement* in the *Encyclopaedia of Religion and Ethics*, edited by Dr. James Hastings, Vol. IX, New York-1951, pp. 585-6.

2. Coleman, A. I. Du P., *Newman*, *ibid*, pp. 356-7.

the Oxford Movement meant the tendencies of modern thought to destroy the basis of revealed religion, and ultimately of all that can be called religion at all".¹

The religious aspect of the Movement evoked such interest in religion that it no longer remained an obsolete and irrelevant phenomenon. It gradually became subject of historical enquiry and even of scientific investigation. Separate Departments of Religion began to be set up in different universities, both in England and America. In due course, religion was introduced as a subject or a course of study in the universities for undergraduate as well as postgraduate students.

4

Such an academic interest went much beyond the Bible classes and the study of Christian faith. A study like this was found soon to be incomplete without the understanding of the Jewish and other Eastern faiths.

While initiating his 50-volume unique series of translations of the *Sacred Books of the East* in 1876, Prof. Max Muller stated : "It was high time to .. place the study of the ancient religions of the world on a more real and sound, on a more truly historical basis." Proceeding further he added, "The time has come when the study of the ancient religions of mankind must be approached in a different, in a less enthusiastic, and more discriminating, in fact, in a more scholarlike spirit." His assertion —

"To watch in the Sacred Books of the East the dawn of the religious consciousness of man must always remain one of the most inspiring and hallowing sights in the whole history of the world."²

— heralded a new cultural trend and made the people realise the importance of the study of world religions, particularly those of the seven non-Christian Eastern faiths whose most important works formed the subject of his epoch-making series.

Revd. Hughes also expressed a similar view while introducing his *Dictionary of Islam* in 1885. He observed : "The increased interest manifested in relation to all matters affecting the East, and the great attention now given to the study of comparative religions, seem to indicate that the time has come when an attempt should be made to place before the English-

1. See Church, *Occasional Papers*, Vol. II, p. 386.

2. Max Muller, Prof. F., *The Sacred Books of the East*, Vol. I, Oxford—1879, pp. ix-xi.

speaking people of the world a systematic exposition of the doctrines of Muslim Faith.”¹

5

The Parliament of World Religions held in 1893 at Chicago and the publication of the voluminous *Encyclopaedia of Religion and Ethics* around 1910 from Edinburgh, helped much to bring about all the prominent ideas, salient features and major traditions of the religions of the world on one platform and in one book.

The Chair of Eastern Religions established by the Oxford University in U. K., contributed no less to the promotion of this field of study. Dr. Sir Radhakrishnan was the first Indian to hold this august Chair; and while occupying it, he wrote a number of authentic books on Eastern and Western religions.

The Centre for the Study of World Religions set up at the Harvard University in U.S.A., proved to be a great incentive for the intensive and extensive study of religion as an academic discipline. It is an interdisciplinary and multi-faculty Department where teachers and researchers of various subjects and specialized areas have been pooling their knowledge and resources to promote comparative study of, and strengthen the relationship between different living faiths. “It is interested in the development as well as the meaning of the several religious systems, in the history also of their inter-relations and in the evolution of the global religious situation over the centuries. Not the least, it is interested in the delicate question as to what is happening to human religiousness at the present time throughout the world.”²

The Guru Gobind Singh Department of Religious Studies established at the Panjabi University, Patiala, in commemoration of the Birth-Tercentenary of Guru Gobind Singh in 1967, is a follow-up of that sort of concept and approach in the Indian environment and on a specific plan. An affiliated college of the University, called ‘Gurmat College, Patiala’ (managed by Guru Nanak Foundation, New Delhi), currently engaged in preparing students for the Master’s Degree in Religious Studies, exemplifies another effort in the same direction.

1. Hughes, Revd. T. P., *A Dictionary of Islam*, London – 1885, p. v.

2. Mansukhani, Dr. G. S., *Education in Religion and Theology in the United States*, in the *Spokesman Weekly*, New Delhi—19 January, 1970.

The establishment of Guru Nanak Chairs and Departments of Sikh Studies in some other universities in India, is a similar attempt to study religion in a scientific and objective manner without any bias engendered by tradition or missionary leanings. Some of the research-projects undertaken by these Departments (such as the *Encyclopaedia of Sikhism* being edited by Prof. Harbans Singh at Patiala and the *Chronology of the Sikhs* by Prof. Harnam Singh Shan at Chandigarh) and the scholarly seminars organised at university campuses (on subjects such as 'Guru Nanak' at Jadavpur and '*Mul-Mantra*' at Amritsar), are steps towards the understanding of Sikh Religion — its history, philosophy, literature and culture — and its presentation in a scholarly manner and with academic approach.

6

In fact, the scholarly study of Sikhism began on the eve of the second half of the nineteenth century. As soon as the Britishers realised the importance of understanding the Sikh thought and character to enable them to rule over their newly-annexed state, the British soldiers, missionaries and administrators started to study Sikh religion — its history, culture and literature — in right earnest.

Captain J. D. Cunningham was, probably, the first to produce, in 1849, a standard work on the religion and history of the Sikhs¹ which has now acquired the status of a notable classic. Sir Lepel Griffin undertook to continue Cunningham's narrative in his own way beyond the end of the First Sikh War in 1846, and published his volumes on Maharaja Ranjit Singh and on the principal states and distinguished families in the Panjab.²

The Singh Sabha Movement, started in 1872, created further interest in the study of Sikh history, culture and literature.

At the same time, "Her Majesty's Government of India,...in due consideration of the importance of the work," invited Dr. E. Trumpp, a learned German missionary and Professor Regius of Oriental Languages at the University of Munich (Germany), to undertake the study and translation of "the holy scriptures of the Sikhs." He embarked at this "first attempt on such a vast field which has hitherto hardly been touched" at a time when, according to him, "Sikhism is (was) a waning religion that will

1. Viz. *A History of the Sikhs, from the Origin of the Nation to Battles of the Sutlej*, London-1849, 1851, 1853, etc.

2. Under the titles : *Rajas of the Punjab*, Lahore-1870; *The Punjab Chiefs*, 2 vols., Lahore-1890; *Ranjit Singh*, Oxford-1905; etc.

soon belong to history", and "the Sikhs, in consequence of their former warlike manner of life and the troublesome times, had lost all learning."¹ Trumpp added to his translation of *Guru Granth Sahib* five Introductory Essays about the life of the Sikh Gurus and the religion of the Sikhs as well as on the composition, language and metres of their Holy Book, trusting that "they will serve to clear up all those points which may be of interest to science regarding the Sikh reformatory movement". While offering "this (monumental) volume to the learned public" in 1877, under the title *The Adi Granth*, he ventured to hope that the "*Sikh Granth*, which will always keep its place in the history of religion, lies now open before us."²

Dr. Trumpp, however, was not considered "a trust-worthy translator" by Max Muller; and according to Mr. M. A. Macauliffe, "his work was highly inaccurate" and it "gave mortal offence to the Sikhs."³

Thereafter, Macauliffe, who until the year 1893 remained engaged in judicial duties in Panjab, took upon himself, in a spirit of devotion and dedication, a deep and extensive study of the lives of Sikh Gurus, the philosophy of Sikhism and its scriptures. His epoch-making work came out in six volumes in 1909, under the title : *The Sikh Religion : Its Gurus, Sacred Writings and Authors*, and with the topic sentence :

"I bring from the East what is practically an unknown religion. The Sikhs are distinguished throughout the world as a great military people, but there is little known even to professional scholars regarding their religion."⁴

He further claimed that "this work is intended to be an exact presentation of the teaching of the Sikh Gurus and orthodox writers as contained in their sacred books, and is by no means put forth as a portrayal of the debased superstitions and heterodox social customs of Sikhs who have been led astray from their faith by external influences."⁵ And there is no denying the fact that his work remains an authentic and scholarly source-book on the subject to this day,

1. Trumpp, Dr. Ernest, *The Adi Granth*, London-1877, p. vi.

2. Ibid. p. viii.

3. Max Muller, Prof. in his *Auld Lang Syne*; Macauliffe, M. A., in his *The Sikh Religion*, London-1909, Vol. I, p. vii.

4. Macauliffe, *The Sikh Religion*, op. cit., Vol. I, p. v.

5. Ibid., p. xv.

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Almost at the same time, "more than half a century ago, Sir Asutosh Mookerjee, a great educationist whose vision was rivalled only by his wisdom, introduced Sikh history as a subject for special study in postgraduate classes of Calcutta University. For teaching, as also for carrying on researches in what was then a new subject in the academic field, he selected Indubhusan Banerjee, a young scholar with a brilliant Degree

For about forty years, Banerjee kept himself engaged in his assignment, taught two generations of students, inspired a band of scholars and wrote a book, *Evolution of the Khalsa* (in 2 vols.), to which every student of Sikh history must acknowledge his heavy debt."¹

8

Such serious efforts of the foreign and native scholars, the increasing influence of the Singh Sabha Movement and the 'renaissance' that was ushered in with the establishment in 1892 of the Khalsa College at Amritsar, inspired the Sikh scholars to take up scholarly studies of different aspects of their own religion.

The founding-fathers of the Singh Sabha Movement themselves seem to have given the lead. Bhai Dit Singh Giani published his *Dialogue with Sadhu Daya Nand* in 1877, *Life of Guru Nanak* in 1896 and *Durga Parbodh* in 1899. Giani Gian Singh came out with his *Panth Parkash*² in 1880, and thereafter produced his *Twarikh Guru Khalsa*³ in three volumes, published in several editions both in Panjabi and Urdu.

Pandit Tara Singh Narotam compiled the first complete dictionary of *Guru Granth Sahib*, called *Gur Girarath Kosh*, in the year 1889. Bhai Mayya Singh's *Punjabi-English Dictionary* came out in 1895. Sant Sute Parkash completed his 1440-page volume, *Paryaye Adi Sri Guru Granth Sahib*, in 1898. The Faridkot State published in 1906-7 the first complete exegesis, in four volumes, of *Guru Granth Sahib*, prepared by Giani Badan Singh of Sekhvan from 1877 to 1883 and revised by Baba Sumer Singh of Patna Sahib. Akali Kaur Singh compiled the line-index of the Holy Book, under the title *Sri Guru Sabad Rattan Parkash*, and published it in 1923.

1. Banerjee, Prof. A. C. in the preface to his *Guru Nanak and His Times*, Calcutta-Patiala, 1971.
2. A history of the Sikhs from the time of Guru Nanak upto the suppression of the Namdhari Movement.
3. A detailed history of the Sikhs upto the dissolution of the Sikh empire in 1848.

Bhai Vir Singh edited and published some basic source material such as— Bhai Mani Singh Shahid's *Sikhan di Bhagat-Mala* (1912), Bhai Rattan Singh Bhangu's *Prachin Panth Parkash* (1914), Bhai Nand Lal's *Ganjnama* (1918), Guru Nanak Dev's *Puratan Janamsakhi* (1926), Bhai Santokh Singh's *Sri Gurpartap Suraj Odey Granth* in fourteen volumes consisting of 6672 pages (1934), *Kabits of Bhai Gurdas* (1940) and *Malwa Des Rattan di Sakhi* (1950). He also revised, enlarged and produced the *Sri Guru Granth Kosh* of Giani Hazara Singh in three volumes (1927); and completed more than half of the exhaustive annotation of the Holy Book, published in seven volumes, consisting of 3662 pages, under the title *Santhia Sri Guru Granth Sahib* after his death during 1958-1962.¹

His learned contemporary, Bhai Kahan Singh of Nabha, made a signal and monumental contribution with the compilation and publication of his *Gur Shabad Ratnakar Mahankosh*, i. e. the *Encyclopaedia of Sikh Literature* in four huge volumes, illustrated and beautifully got-up, during 1931. Principal Teja Singh compiled the first scientifically annotated edition of the Scripture and published it in 1936 under the title : *Shabdarath Sri Guru Granth Sahib* in four volumes.

These pioneer efforts have been followed by the compilation and publication of works, such as *Katik Keh Vaisakh* (1932) by Bhai Karam Singh, *Kukian di Vithia* (1944) by Prof. Ganda Singh, *Sri Guru Granth Sahib dian Prachin Biran* (1944) by Sardar G. B. Singh, *Sri Guru Granth Sahib Darpan* (in 10 volumes, 1964) by Prof. Sahib Singh, *Sri Kartarpuri Bir de Darshan* (1968) by Bhai Jodh Singh, *Guru Granth Vichar-Kosh* (1969) by S. Piara Singh Padam, *Vaisakh Nehin Katik* (1970) by G. Ishar Singh Nara, etc. Dr. Gurcharan Singh's Word-Concordance (in 2 volumes) and Dr. Balbir Singh's Etymological Dictionary (Vol. 1)² of *Guru Granth Sahib*, are the latest additions to such a searching and scholarly study of Sikh history and philosophy, lore and literature.

Some Sikh scholars with a linguistic proficiency in English have also been contributing their best in this domain. *Travels of Guru Tegh Bahadur and Guru Gobind Singh, translated from the original Gurmukhi* (1876) by Sir Attar Singh Bhadaur, *A Critical Study of the Life and Teachings of Sri Guru Nanak Dev, the Founder of Sikhism* (1904) by S. Sewaram Singh, *History and Philosophy of Sikh Religion* (in 2 Vols., 1914)

1. Under the learned editorship of his younger brother, Dr. Balbir Singh at Dehra Dun.

2. Under the titles : *Siri Guru Granth Sahib Shabad Anukramanika* and *Nirukta Sri Guru Granth Sahib*, respectively.

by S. Khazan Singh, *The Book of the Ten Masters* (1926) by Prof. Puran Singh, *Sikh Martyrs* (1928) by Bhagat Lakshman Singh, *Life of Banda Singh Bahadur* (1934) by Prof. Ganda Singh, *Sikh Studies* (1937) by S. Sardul Singh Caveeshar, *Sikhism : Its Ideals and Institutions* (1937) by Prin. Teja Singh, *The Philosophy of Sikhism* (1949) by Dr. Sher Singh, *The Seeker's Path* (1959) by S. Sohan Singh, *Guru Tegh Bahadur : Prophet and Martyr* (1965) by Dr. Trilochan Singh, *A History of the Sikhs* (in 2 vols., 1966) by S. Khushwant Singh, *The Philosophy of Guru Nanak : A Comparative Study* (1969) by S. Ishar Singh—to mention only a few for example; and the translations of the whole of *Sri Guru Granth Sahib* into English by Dr. Gopal Singh (in 4 vols., 1960) and by S. Manmohan Singh (in 8 vols., 1969) are also the result of the said urge and impact.

9

The times have changed and much more has yet to be done in view of the emergence of a changed outlook, modern idiom, availability of fresh resources and the new research-methodology for the study of religion as an academic discipline.

1. In order to promote this kind of study of Sikhism, it is necessary, to begin with, to provide ourselves with proper tools of reference and ample instruments of research in the form of dictionaries and encyclopaedias, source-books and reference-works, such as those made available in the West for a similar study, for instance, of Islam and Christianity.

2. Descriptive catalogues of the material so far available on the Sikhs and Sikhism, is another basic need of the hour.

Their preparation should immediately be undertaken on the lines of the descriptive catalogues of books, maps, manuscripts and other material such as objects of art preserved in the British Museum, London. *A Select Bibliography of the Sikhs and Sikhism* (1965) by Dr. Ganda Singh is a welcome step in the right direction.

3. Scientific indexing of all the material and information available on the subject, is no less essential. It should be accomplished on the pattern set by Mr. J. D. Pearson in his wonderful *Index Islamicus* (1958).¹

Periodicals should be indexed on the lines adopted for the preparation of the voluminous index for *The Times* of London or the *Indian News Index* of the Panjab University, Chandigarh.

1. That is, *A Catalogue of Articles on Islamic Subjects in Periodicals and other Collective Publications* (1906-1955), pp. 36+897.

Learned journals should be indexed and their matter classified in the manner and with the method adopted for the compilation of the Index of the *Indian Antiquary*, published formerly under the distinguished editorship of Dr. James Burgess, Sir R. C. Temple and Prof. D. R. Bhandarkar. I am myself following a similar plan for the preparation of the much-needed Index of *The Sikh Review*, Calcutta.

The need of indexing our scholarly works should not only be impressed upon but practically adopted as a matter of policy by our publishing concerns and agencies, in general, and the universities, institutes and foundations, etc., in particular. "The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholars, not only because they save his time, but they also tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions." It is as true today as it was when Prof. A. A. Macdonell said so in 1910. The way already shown in this respect by the compilers of Vol. XXV of the *Imperial Gazetteer of India*, or by Dr. M. Winternitz in his *General Index to the Names and Subject-matter of the Sacred Books of the East*, or by Dr. H. T. Sorley in his *Shah Abdul Latif of Bhit* (1934) can be adopted with much benefit.

4. A series of descriptive bibliographies on various subjects dealing with Sikhs and Sikhism, planned and prepared on the lines adopted by Dr. J.S. Sharma for compiling *Mahatma Gandhi : A Descriptive Bibliography* (1955), and *India's Struggle for Freedom : Select Documents and Sources* (1965) be made available to the serious students, researchers and scholars of Sikh studies.

II. Special and organised efforts should also be set afoot for the :—

5. Search and collection of new material and fresh evidence on the subject by tapping the untapped sources at home and abroad.

6. Proper preservation of the material found or stocked in the existing repositories, such as the Sikh Reference Library, Amritsar.

7. Easy accessibility of the same by various means and methods, such as Xerox copies, micro-films, and the like.

8. Publication of the source-material, as has recently been done, for instance, by S. Shamsheer Singh Ashok, S. Ajit Singh Baagha and Dr.

Ganda Singh in respect of the *Hukamnamas* and by the latter in connection with the *Sources of the Life and Teachings of Guru Nanak*¹, as well.

9. Maintenance of regular and complete files of the old and new journals, dailies, weeklies, pamphlets, addresses, memoranda, petitions, tracts, brochures and the like, pertaining to the Sikhs and Sikhism, at least at four seats of learning, viz. Amritsar, Patiala, Chandigarh and Delhi.

III. Besides studying and describing Sikhism historically and theologically, efforts should also be made to pay due attention to the uncharted and unprobed or partly and cursorily touched fields, such as :—

10. The study of Sikh scriptures and of Sikh concepts from the sociological angles, and that of the social structure of the Sikh Panth and the social changes it underwent under various situations, as initiated by Principal Teja Singh in the *Growth of Responsibility in Sikhism* (1921) and Prof. Indubhushan Banerjee in the *Evolution of the Khalsa* (1936).

11. The study on psychological lines of Sikh culture and thought, as touched by Prof. Narain Singh in *Our Heritage* (1963) and Prof. Harbans Singh in *The Heritage of the Sikhs* (1964).

12. The Study of socio-religious movements of the late nineteenth century, like the Nirankari, Namdhari and the Singh Sabha Movements—as initiated by Principal Teja Singh in *Gurdwara Reform Movement and Sikh Awakening* in 1922-23, Prof. G. R. Sethi in *Sikh Struggle for Gurdwara Reform* (1927), and Giani Hira Singh Dard in *Sikh Sudharak Leharan* (1930).

13. The study of Sikhs' contribution to the development of agriculture, industry, commerce, defence and the like, in a wider context and in an objective way.

14. The comprehensive study, topographical survey and illustrated descriptions of the Sikh shrines and *sangats*, both in and outside India, as proposed and planned by the Department of Guru Nanak Sikh Studies, Panjab University, Chandigarh.

15. The evaluation of the response of the Sikhs and their Gurus to the situations of their respective times, as has been initiated in *Guru Nanak in History* (1969) by Dr. J. S. Grewal and *Guru Nanak and His Times* (1971) by Dr. Anil Chandra Banerjee.

1. See the *Panjab : Past and Present*, Patiala, Vol. III, 1969, Parts 1 & 2.

16. Regional studies and surveys of the Sikhs settled in different parts of India and in foreign countries, and the way in which their life and thoughts have been influenced by the new environments, and vice-versa ; and an assessment of their contribution, from the socio-economic point of view, to the lands of their adoption.

This may be attempted on the lines of a very useful series of three books on *Sikhs in Malaysia*, prepared and published in 1971¹ by S. Malkiat Singh Lopo-Dhaliwal and Bibi Mukhtiar Kaur Rattian-Sandhu to commemorate the Centenary of Sikhs in Malaysia.

17. Searching and systematic study of the Sikh politics — its origin, development and importance ; relation of the Sikh polity with the Sikh faith ; rise and decline of the political power of the Sikhs ; political awakening among them in the early twentieth century ; their contribution to India's struggle for freedom ; their struggle for survival as a separate community, etc. etc., as — touched by Mr. H. T. Prinsep in *Origin of the Sikh Power in the Punjab* (1834), Capt. J. D. Cunningham in *A History of the Sikhs* (1849), Mr. D. Petrie in *Developments in Sikh Politics* (1900-11), Sir Jadu Nath Sarkar in *The Rise and Fall of the Sikhs* (1911), Bhai Sardul Singh Caveeshar in *Guru Gobind Singh and National Movement* (1919), Dr. N. K. Sinha in *The Rise of Sikh Power* (1936), Justice Harnam Singh in *Panjab : the Homeland of Sikhs* (1945), S. Gurbachan Singh & Gyani Lal Singh in *The Idea of a Sikh State* (1946), S. Sardul Singh Caveeshar in *Sikh Politics* (1950), S. Jagjit Singh in *Ghadar Party Lehar* (1955), Prof. K. C. Khanna in *Sikh Leadership and some Aspects of Anglo-Sikh Relations* (1969), S. Ajit Singh Sarhadi in *Punjabi Suba : The Story of the Struggle* (1970), and Dr. Kirpal Singh in *The Partition of the Punjab* (1972).

This field of study deserves the establishment of an exclusive academic institution such as the one I happened to suggest under the name : *Master Tara Singh Institute of Political Studies* in the columns of the *Spokesman*, New Delhi,² soon after the death of the renowned Master Ji in 1967.

18. An objective study and extensive survey of the origin, growth and contribution of the Sikh orders, known as *Sampardays*, such as *Udasis*, *Nirmalas*, *Sevapanthis*, *Nirankaris* and *Namdharis*, etc.

1. Under the Titles : 1. *Some Historical Notes* ; 2. *Some Sikh Cultural Customs & Traditions in Malaysia* ; 3. *Malaysian Sikh Ithas Sabandhi Lekh*, Penang-1971-72.

2. See *The Spokesman Weekly*, op. cit., New Delhi — 11th December, 1967.

Some good work has already been done in this field by scholars like G. Gian Singh in his *Nirmal Panth Pardipika* (1891), S. Nahar Singh in his *Namdhari Ithas* (1956), Bhai Randhir Singh in his *Ujasi Bhekh te Reet* (1959), Dr. Fauja Singh in his *Kuka Movement* (1964) and Dr. M. M. Ahluwalia in his *Kukas : The Freedom-Fighters of the Panjab* (1965).

IV. Sikh art and architecture is another unexplored field of study, and it is high time that it is taken up by some university or insitution.

Sikh history and literature also require further and more comprehensive work on several periods, phases and aspects, partly or partially touched so far. Such as —

19. **Sikh Literature** : for instance, depth study of the Sikh Scriptures, particularly *Guru Granth Sahib*, *Dasam Granth Sahib* and *Rehatnamas*—as initiated or touched by Dr. E. Trumpp in *the Adi Granth* (1877), Mr. M. A. Macauliffe in *The Sikh Religion* (1909), Dr. Mohan Singh in *Kabir and the Bhakti Movement* (1933), Mr. Duncan Greenlees in *The Gospel of Guru Granth Sahib* (1952), S. Kapur Singh in *Parasharprasna* (1954), Dr. Gopal Singh in *Guru Granth Sahib di Sahityak Visheshta* (1958), Dr. Dharam Pal Ashta in *The Poetry of Dasam Granth* (1959), Dr. Surinder Singh Kohli in *A Critical Study of Adi Granth* (1961), Dr. Taran Singh in *Guru Granth Sahib Da Sahityak Ithas* (1965), and Dr. Rattan Singh Jaggi in *Dasam Granth da Kritritav* (1966), etc. — for example.

20. **Sikh Art** : in continuation of the work initiated by Sardar G. S. Sohan Singh in his *Gian Chitravali* (1956) and Dr. W. G. Archer in his *Paintings of the Sikhs* (1966).

21. **Sikh Architecture** : its origin, growth and masterpiece, the Golden Temple at Amritsar, as touched by Giani Harinder Singh Roop in *Sikh te Sikhi* (1947).

An institute established recently after the holy name of Guru Ram Das at the Guru Nanak University, Amritsar is a laudable venture in this domain.

22. **Sikh History** : its British Period and Post-Independence Period, as initiated and completed by S. Khuswant Singh in Vol. II of his *A History of the Sikhs* (1966), bringing the narrative upto the present time, i.e. uptil the year 1964.

V. The following specific aspects deserve detailed and scholarly treatment in the form of full-fledged books on the pattern set by Dr. Avtar

Singh while dealing with the *Ethics of the Sikhs* in his book published in 1970 under the same title.

23. The Sikh Character.

24. The Sikh Tradition.

25. The Sikh Music.

26. The Sikh Culture.

27. The type of work initiated by Malcolm in his *Sketch of the Sikhs*¹ (1812) and pursued by Ibbetson—Maclagon—Rose in their *Glossary of Tribes and Castes of the Punjab & N.W.F.P.*² (1881—1919) in the field of Sikh customs, beliefs and ceremonies, etc.; and later continued by Sir Jogendra Singh in *Sikh Ceremonies* (1940) and by S. Ranbir Singh in *The Sikh Way of Life* (1968), deserves to be developed further and in right earnest.

VI. The scholarly presentation and production of such learned works is a no less important sphere requiring due attention for the promotion of Sikh Studies.

This particular aspect has been very much developed in England and America where universities have set up their own printing presses in order to ensure that their scholarly works are produced with great accuracy and competence. In some cases, special type-faces have to be devised and cast in order to reproduce particular sounds, signs and symbols. This minute attention to details is very necessary in case of the publication of doctoral works, particularly in languages.

Some universities in India, too, have set up their own printing presses but most of them have so far been neglecting this aspect of the publication of scholarly works. The result is that such publications do not command due respect or attention at the hands of Western scholars who are used to such scholarly production as is evident, for instance, in one of their recent

1. Malcolm, Lt. Col., *Sketch of the Sikhs: A Singular Nation Who inhabits the Provinces of Panjab*, London-1812.

2. Ibbetson, Sir Denzil, *Punjab Castes*, Lahore - 1881; *The Religion of the Punjab*, Calcutta- 1833, *Outlines of Punjab Ethnography*, Calcutta- 1883 (*Punjab Census Report*, 1881); Maclagon, Edward, *The Punjab and Its Feudatories* (*Census of India*, 1891, Vol. XIX), Calcutta - 1892; with Rose, H. A., *Glossary of Tribes and Castes of the Punjab and North Western Province of India*, in 3 vols., Lahore. 1919.

publications in our field of study, viz. *Guru Nanak and the Sikh Religion* written by Dr. W. H. Mcleod and produced in 1968 by the Clarendon Press, Oxford, U.K.

VII. In order to encourage and maintain interest in the scholarly study of Sikhism and the Sikhs in and outside India, efforts should be started to establish Departments of Sikh Studies in universities where the nucleus for the study of some Indian religion already exists. Benaras Hindu University, for instance, has a Department of Buddhist and Pali Studies. Perhaps, a section about Sikhism can be added to this Department, provided the Government of Panjab or a central organisation like the University Grants Commission is persuaded to finance it.

A Chair in Sikhism can similarly be got established at the Indian Institute of Advanced Study at Simla. Such efforts can lead to the establishment of some more such Chairs at some other major seats of learning, particularly at Delhi, Bombay, Madras and Jaipur, etc.

Similar efforts could be made in U. K. and U. S. A., at least, to establish Departments of Sikh Studies, as has been done there in the case of Islamic Studies, for instance. Hull University in U. K. has already made a proposal for the setting up of such a Department provided it is financed by the Sikh Community or the Government of India. Similarly the Centre for the study of World Religions at Harvard, U. S. A., is said to have agreed "to organise research in Sikh study if adequate research facilities are made available to the Centre."¹

VIII. Such efforts are also sure to inspire many more non-Sikh scholars to engage themselves in the study and research of Sikh history, religion, culture and literature. These are also sure to stimulate the production of many more scholarly works in the field of Sikh studies, which already stand enriched by the contributions of several Christian scholars like Mr. F. Pincott (author of *Sikhism, in Relation to Mohammadanism* (1885), Rev. E. Guilford (author of *Sikhism*, 1915), Prof. J. C. Archer (author of *The Sikhs in Relation to Hindus, Muslims, Christians and Ahmadiyahs : A Study in Comparative Religion*, 1946) and Dr. C. H. Loehlin (author of *The Sikhs and Their Scriptures*, 1958); and Muslim scholars like Syed Mohammad Latif (author of *The History of the Punjab*, 1891) and Syed Waheeduddin (author of *The Real Ranjit Singh*); and Hindu scholars like Dr. Gokal Chand Narang (author of *Transformation of the Sikhs*, 1912), Sadhu T. L. Vaswani (author of

1. See *The Spokesman*, op. cit., dated 19 January, 1970, p. 7.

In the Sikh Sanctuary, 1922), Dr. Lajwanti Rama Krishna (author of *Les Sikhs*, 1933), Dr. H. R. Gupta (author of *A History of the Sikhs*, in 3 vols., 1939), Prof. Ruchi Ram Sahni (author of *Struggle for Reform in Sikh Shrines*, 1965), Principal Sita Ram Kohli (author of *Sunset of the Sikh Empire*, 1967), Acharya Dharmendra Nath (Translator of Guru Gobind Singh's *Zafarnama*, 1967), Prof. Vidya Sagar Suri (translator of L. Sohan Lal Suri's *Umdat-ut-Tawarikh*, 1968), Shri Sharad Chandra Verma (author of *Guru Nanak and the Logos of Divine Manifestation*, 1969) and Dr. Suniti Kumar Chatterji (author of *The Sikh Atmosphere*,² 1973) ; etc., etc.

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In order to produce the desired results, such academic pursuits require active co-operation and proper co-ordination of the various agencies and organisations, institutes and universities which are already engaged in the scholarly studies of Sikhism in and outside India.

The writer of these lines will feel honoured in case of being able to render any assistance in this laudable task, of course in his own humble way.

F-7, Panjab University
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Harnam Singh Shan
9 October, 1973.

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2. Its complete title is as follows : *Sri Guru-Nanaka-Deva-Puja-Prada-kshina and Sri-Guru-Nanaka-Deva-Prasastih Slokaika— Vimsatika*, i. e. Ringwise Walk in Worship about the Holy Teacher, the Godlike Nanak ; *The Sikh Atmosphere : Some Aspects of Sri Guru Nanak Deva's Teachings and Influence*.

SOME BOOKS ON SIKH STUDIES
BY THE SAME AUTHOR

1. *Sayings Of Guru Nanak*, published by the Shiromani Gurdwara Parbandhak Committee, Amritsar.
2. *Guru Nanak's Moral Code*, published by the Guru Nanak Foundation, New Delhi.
3. *Charhdi Kala De Punj : Guru Gobind Singh* , published by the Panjab University, Chandigarh.
4. *Guru Nanak In His Own Words*, published by the Chief Khalsa Diwan, Amritsar.
5. *Bhai Vir Singh : Jiwan, Saman Te Rachna* (co-ed), published by the Panjab University, Chandigarh.
6. *God As Known To Guru Nanak*, published by the Guru Nanak Vidya Bhandar Trust, New Delhi.
7. *Chathian Di Var : a critical edition* , published by the Panjab University, Chandigarh.
8. *Bhai Vir Singh Te Unahan Di Den*, published by the Bhai Vir Singh Study Circle, Chandigarh.
9. *Amar Bani* , published by the Panjab University, Simla/Chandigarh.
10. *Guru Nanak Da Shahkar : Japji*, under print for the Panjab University Chandigarh.
11. *Image of Guru Nanak*, under print for the Army Educational Stores, New Delhi.
12. *Guru-Babe Di Bani*, under print for the Shiromani Gurdwara Parbandhak Committee, Amritsar.
13. *Five Hundred Thoughts Of Guru Nanak*, under print for the Panjab Government, Chandigarh.
14. *Chronology Of The Sikhs*, under preparation for the Panjab University Chandigarh.

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14. Concept of Love in Dasam Granth
15. Contribution of Bhai Vir Singh
16. Guru Nanak : The World Teacher
17. Bhai Vir Singh : A Chronological Statement
18. Significance of Japji
19. Zafarnama ; Epistle of Victory
20. Persian Writings on Guru Nanak
21. The Sikh Faith
22. Guru Nanak and His Times
23. Meharban's Janamsakhi of Guru Nanak
24. Bhai Nand Lal and His Persian Works
25. Treatment of Nature in Guru Nanak's Poetry
26. Place and Contribution of Sheikh Farid
27. So Said Guru Nanak